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PRESENTED BY THOMAS WELTON STANFORD





ILLUSTRATED

PHYSIOGNOMY.

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BY PROFESSOR A. E. WILLIS,  
*Practical Phrenologist, Author and Lecturer.*

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CHICAGO:

1879.

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CHARLES F. GUNTHER.

Proprietor of the finest and most popular confectionery store in Chicago and the Western States. He is a self-made man, and a fair illustration of an evenly balanced head and temperaments; he has good business capacity, is active and energetic; his lips indicate self-control, and the eye-brows the ability to control others, and overcome obstacles.

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## APPLICATION OF PHRENOLOGY.

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I do not know of anything connected with man's health, talents, character, business, happiness—in fact, everything pertaining to his career in life—to which phrenology cannot be successfully applied; neither do I know of anything where it is not necessary. The man who hires a clerk or employe, for any purpose, would find it to his advantage to know something about the private as well as general character of that individual. And the employe would likewise find it to his advantage and convenience to know a little more about his employer's traits of character than he generally does. The salesman would better understand how to deal with customers, and the purchaser how to bargain with the seller, did they better understand human nature, and consequently each other.

But there are two things or ways especially in which I believe phrenology will some day be applied, and I hope that day is not far distant. One is that every parent will deem it an imperative duty to leave to their children a full and detailed phrenological description of their heads—a mental picture—so that their offspring may know wherein they resemble their ancestors; and by comparing the charts with the life or character of their parents, they will better understand their own peculiarities, their excesses and deficiencies, and their natural tendencies. What an amount of practical knowledge and a blessing this would be to every son and daughter? And what would not some persons give to know more about those who brought them into the world, but, through death, left them in early life, so that they had no opportunity to know them mentally? Could there be any greater pleasure and interest growing out of family relationship than for people to be able to trace back to their grandparents and great-grandparents their temperaments and men-



tal characteristics, and thus be able, by comparison, to see wherein they resemble them, and what conditions of character they have inherited, to a certain extent, from their fathers' ancestors, and likewise from their mothers' ? This would be a blessing hitherto unknown to the human race, and the benefits of which none can predict. They could, likewise, see wherein their ancestors had been properly or improperly mated—learn the relation which the temperaments sustain to each other in marriage, and thus know the best combination favorable to bright, healthy offspring. So, by a comparison of the phrenological organs, they could learn why some parents were unhappy in their union. This would be a lesson of great practical importance, because to know the mistakes of others is to know how to avoid failures ourselves.

The second application of phrenology is in the proper selection of a conjugal companion. What is the law to be observed in marriage ? Just this : Marry one whose heart and spiritual nature is in harmony with your own, but whose temperament is different. Violate this law, and you will certainly bring misery upon yourself and partner, and entail sickness and early death on your posterity.

But there is another reason why persons should consult phrenology or a phrenologist in regard to marriage. Modern courtship is a farce, a sham, a deception, a lie. The object of courtship should be for the two parties to become familiar with and thoroughly understand each others' peculiarity of mind and character, ways and habits, so as to enable them to judge whether they can love each other constantly, and thus live happily together. Do they do this ? Perhaps one couple out of a thousand may ; but the great majority conceal all objectionable traits of character, and reveal only the most pleasing and fascinating. The object of each is merely to try and win or capture the other ; and very often all kinds of devices are resorted to for accomplishing this purpose. As marrying is the most important event in one's life, every precaution should be taken to insure success, and guard against being mistaken.

## BENEFIT OF PHRENOLOGY.

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THE study of phrenology and physiognomy is the most important, useful and interesting study in the world. Only those who have made it a study, and followed its teachings far enough and long enough to be benefited by it, can possibly understand its value to mankind, individually and collectively. There is no science or pursuit of knowledge the investigation and acquisition of which will better develop the intellectual faculties, especially the perceptives, which render men practical, and impart a matter-of-fact, common-sense cast of mind, which can apply itself to almost any calling in life. So that, apart from its intrinsic value as a means of knowledge, it is particularly beneficial, even essential, to the development of the most important powers of the mind, and necessary to the successful accomplishment of every enterprise and transaction, whether it be of a business, social or religious nature.

I hold, therefore, that every man, woman and child should have a general knowledge of phrenology and physiognomy, and especially should teachers and ministers understand it, so that they might better know how to deal with human nature, and the more easily reach their minds and hearts.

Every person should likewise have a chart of his head. A picture of the mind and character is really of greater importance and value than a picture of the face. To know wherein we are deficient and excessive is an imperative duty devolving upon every person who would make the most of himself or herself, and fulfill the grand object of life. Our own perceptions and conceptions of our personal character, nature and ability, are only partial, and therefore imperfect. It requires some standard or rule by which we can measure—by which we can determine—the actual and

relative strength of all our faculties ; not only in their individual and collective relation to each other, but in their relation to the capacity of the same faculties in other minds. When people assert that they know all about themselves, or more than any one else can tell them, they not only show their ignorance of themselves, but also how little they know about a science that, when applied, can reveal to them more of the inner man than they ever thought of.

Why spend half a lifetime trying to find out what calling in life you are best adapted for, when phrenology will point out your course before you commence ?

Why train and educate children wrongfully, through ignorance of their physiological and mental nature, when a good practical phrenologist can tell more in ten minutes, about their hidden traits of character and natural tendencies, than parents will learn in ten years ?

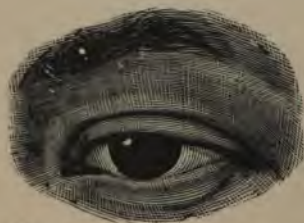
Why plunge into a matrimonial hell, when phrenological advice might have put you into a matrimonial heaven ? Why marry through ignorance of physiological principles or laws, and have your children die before they are twenty or thirty years of age, when proper marriage would have given long-lived sons and daughters ? Why bring or transmit weak, sickly, passionate, dull, half-idiotic specimens of humanity, when parents might just as well be the progenitors of strong, healthy, moral, bright and intellectual children, who will be the joy and pride of their parents, and a blessing to the world ?



Sound, mature understanding; full of plans and schemes; thoughtful.



Eye of a thief, robber, liar, polygamist and libertine. Observe the form of the Eye well. Study and compare it with the shape of those you know are faithful to their marriage vows and those who are not — those who are true to one, and those who love many. Notice how some Eyes are round, some flat and long in the angles. Also notice the expression of Eyes, as it is from that chiefly you must determine whether they are thieves, liars and libertines, or not.



The wanton Eye. Inclined to desire and submit to licentious gratification. Lack of resistance to obstacles or opposing circumstances. Deficient in force of character and controlling influence. Observe the distance between the eyelid and eyebrow; also, the flat form of the eye.

## PRINCIPLES OF PHRENOLOGY.

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PHRENOLOGY reveals character by the form of the head and the size of its organs ; and is the parent of physiognomy.

PHYSIOGNOMY reveals character by the shape of the features and the expression of the countenance.

I ask the reader's careful consideration of the following principles :

1. The brain is the organ of the mind, spirit or soul.
2. The brain is a plurality of organs ; one or more of them can be exercised, or brought into action, independent of the others ; each, however, being in sympathy with the others, and all sustaining a mutual relation.
3. The temperaments form the basis of human character, and determine the nature or direction of the organs.
4. The size of any organ or head indicates its power.
5. Any organ can be increased by exercise and decreased by non-exercise.
6. The quality and fineness of the organs and features determine the character and the ability, activity and brilliancy of the mind.
7. The perfection of man's entire character—religious, moral, intellectual and commercial—depends upon the equality of all the organs and temperaments, and their even and proper exercise.
8. The depth of the convolutions of the brain is the measure of the amount of mind—the index of genius.
9. Whatever organ is most active, at the time being, determines the action of the will at that time ; and whatever organ or organs are the largest and most active determine the general character.

10. The constant and intense exercise of one or a group of faculties, to the entire neglect of all the others, will in time produce insanity.

11. Individual character is partially hereditary and partially developed by education.

12. The healthy action of the organs of the brain will depend upon the healthy action of the organs of the body.

13. Diversity is a law of nature, and no two persons are, or can be, precisely alike in every particular ; so no two persons can, in the nature of things, think, feel and act just alike. Hence, growing out of this law, phrenology recognizes, as the birthright of every individual, liberty of person, thought, conscience and will, providing such liberty does not injure the person or morality of any other being, or conflict with the laws of God.

No two persons are exactly alike, either in appearance or character. This diversity arises from the endless combination of the organs of the mind and body. When the intellectual and moral organs have the ascendancy over all the other organs of the system, or, in other words, where the upper portion of the brain is most largely developed, it gives rise to what phrenologists call the mental or nervous temperament. When the vital organs of the body are the largest and most active, they form the basis of other temperaments or physiological conditions, known as the vital and motive. Some phrenologists, however, divide these temperaments and make four of them : the vital, they call the sanguine and lymphatic ; and the motive or bilious, they name osseous and muscular. There are other conditions which depend on the combination of the mental and physical organs, which some call emotional, pas-sional and caloric temperaments.

It is the combination of the phrenological organs, with the temperaments and organic quality, that make up our character and talents, and determine our course through life ; and he only can be a successful phrenologist who has the ability to discern the harmony and proportion that these three conditions sustain to each other.

## PHYSIOGNOMY DEFINED.

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PHYSIOGNOMY may be defined, first, as the revelation of the character or spirit of any living organic being, by and through the form and expression of the features ; second, as the art and science of discerning and understanding the character so revealed to the observer. In other words, there are two kinds of physiognomy : Active and Passive.

Everything in the world is stamped with its own peculiar physiognomy. Man has his ; the beasts of the field have theirs ; birds, fishes and reptiles have theirs. But I object to the idea of applying the term physiognomy to anything that has not a medium degree of intelligent or instinctive life. Inanimate things may have form, but they lack expression, which is the distinguishing feature of physiognomy. There must be both form and expression. Form reveals the general character, and expression, the mind or disposition.

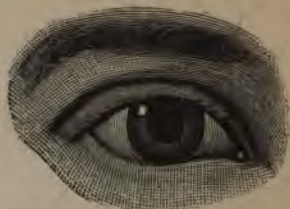
But, to be more definite, I do not consider the ability which a person possesses to read and define the various expressions of the human countenance can be properly called physiognomy, any more than the reading and understanding of printed matter can be called printing.

Physiognomy is a sign which the Divine Being has written in plain characters upon the face of every living being, for the benefit of strangers. It is the window of the outer man, through which the observer becomes acquainted with the nature of the inner man.

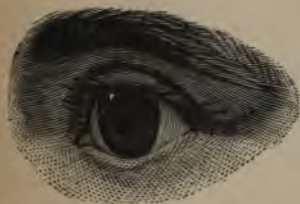
The talent or ability which men and women possess to read each other, I should prefer to call Intuitive Perception, because it is only through this kind of perception that we can successfully understand the human countenance.



Sternness, commanding, ability, authority, discernment, reflection, resistance, determination. Observe the projecting, overhanging eyebrows.



Love, modesty, tenderness. Represents a character almost perfect as far as good, amiable and moral traits are concerned.



Quick to perceive, wide-awake; impressibility; observe rapidly, but do not retain impressions long, or think intently. Good eyesight.



The amorous, sensual, talkative and unprincipled Eye. Apt to lead a fast life. Observe the fullness of the under eyelid.



We first perceive the appearance of one's features by the aid of our perceptive or observing faculties, which are located immediately over the nose and eyes. These impressions are transmitted to the reflective faculties, which occupy the upper portion of the forehead, and through the action of these faculties we conceive the character and nature of the individual as indicated in the appearances we have just observed ; so that, in reading human nature, the operation of the mind is two-fold—first, perceptive, and, second, conceptive ; or, in other words, we first analyze, then synthetize.

For convenience and general use, however, the term physiognomy may be applied to designate either the language of the features or the ability to read them.

Its use or practice is confined by men principally to the human family, as the reading of animals is generally considered of no particular use, except so far as it helps us to discern the character of men and women, who, in their disposition and physiological structure, resemble some animal, bird, fish or reptile.

The study of physiognomy in the animal kingdom might, and ought to, be pursued with great interest and benefit. Every horse-jockey and dealer in cattle ought to study and practice animal physiognomy. The spirit, activity and strength of a horse can be determined by its facial expression and physical development, just as easily as we can discover similar conditions in a human being. A mere novice in physiognomy cannot but observe the difference between the noble and somewhat intelligent look of a Newfoundland dog, and the savage, threatening appearance of the bull-dog.

I am inclined to think that animals make use of physiognomy as much, if not more, than men do. They not only read each other, but they minutely observe their master, *man*.

Physiognomy and natural history are so closely allied that they should be studied together, and I am not sure but geology should also be included. Bacon once remarked that physiognomy was a science founded on observation, and ought to be studied in connection with natural history. Physiognomy enters very largely into

a number of the sciences. When you study the rocks and surface of the earth you are really studying the earth's physiognomy ; and when the astronomer gazes through his telescope on worlds beyond his natural vision, he also is studying the physiognomy of the heavenly bodies, in fact, every thing in the world around us and above us, has its physiognomy—the very house you live in, the large variety of flowers, trees, fruits, etc., are distinguished from each other like persons by their respective physiognomies, hence, there is no end to study of this science ; it is as far-reaching and varied as the universe itself. Even books have their physiognomies, and those that live in the memories of the people and are handed down from generation to generation are those books that have the most human nature in them. Take the Bible, Bunyan's *Pilgrim's Progress* and Shakespeare's works, as illustrations, all of them descriptive of character from the beginning to the end.

It is very strange that a science so valuable, so easily acquired and applied, should be so much overlooked and neglected by the great mass of mankind.

I am aware that every person makes use of physiognomy to a certain extent, because they cannot help doing so. It would be impossible for one person to look at another without forming an opinion, either favorable or unfavorable ; but to study and pursue it in a systematic manner, so as to be sure that their impressions are correct, is something very few are in the habit of doing.

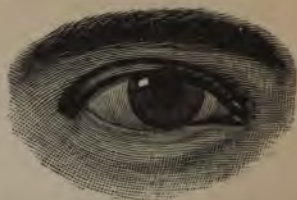
Young people will spend any amount of time over sickly, sentimental novels or love stories that are descriptive of some highly-colored romance, where a poor, homely, red-headed fellow manages to win the heart and person of the most beautiful woman in the world, after passing through the most trying ordeals, and perhaps hair-breadth escapes from death—stories that picture life as far from reality as black is from white, that ruin the memory, enfeeble the intellect, inflame the passions, and draw so heavily upon the sympathies that body and mind grow tired—books that when read at evening alone, bring sleepless nights, dreams of death, or make the

heart beat as though it must burst at every sigh of the mind. These books excite sympathies for that which has no real existence, and unnerves the heart for the true battle of life. They will shed easy tears over the harrowing tale of a novel—but never see, in real life, the misery that needs sympathy, and cries out to God against them because it is withheld. By feeding on such stuff their senses are blunted, and they see no real poverty or woe in the world, and no heroes or heroines save their own unappreciated selves; and instead of laying hold, like true men and women, upon the great problems of life, and, by the very force of will, surmounting the obstacles that lie in their way, they pander to this corrupt taste, become feeble minded, and unfit themselves for the stern realities of life. Such stories create an insatiate thirst for a fictitious life, or a longing desire for an indescribable something that a depraved taste and morbid imagination may picture, but which can never be realized. They will read, study and think about a character that is only a myth, rather than in a practical and scientific manner, study the actual characters of the men or women they intend to make their future husbands or wives. They prefer to leave that till the wedding knot is tied and the honey-moon has set, and the sad hours of matrimonial darkness have come in upon their blighted and mistaken lives. A romance of a different nature then dawns upon their vision—heroes of a different kind then enter upon the stage, and they play hate instead of love; and must either live in a matrimonial hell, or play the second act, *divorce*. I do not say that this is the result of married life in general—it is the exception, not the rule—but it is too often the fate of sentimentalists.

Some may urge the idea that it is impossible to understand human nature with any reasonable degree of accuracy, because it is so varied, each person possessing a distinct character and differing from every other person, just as they differ in their looks. Everything in nature is full of variety, and there are many things we do *not* and cannot comprehend. There are many things concerning



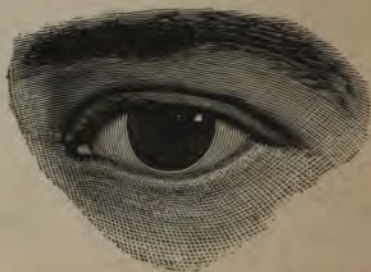
The dreamy Eye. Full of pleasure and animal enjoyment; but good natured and thoughtful.



Submissive, mild, discerning, penetrating, and clear perception, but rather coquettish.



The monogamic Eye. Wide-awake, eager, active, very susceptible to surrounding impressions. Readily observe. Such eyes generally have much feminine expression in them.



Expressive, speaking Eye. Large language. When animated, studious, inquiring and watchful; but artful, mean, trickish and treacherous. The color is quite or almost black.

the nature and character of the Divine Being we do not understand ; but that is no reason why we should not investigate the works of nature and study the character of God, so as to understand what is revealed, and find out as much as possible.

There is this fact to be taken into consideration in the study of human nature, which will lessen the difficulty very much. Although every person has a distinct character, yet there are certain types of character, and every person belongs to one or the other, or, at least, partakes more of the qualities of one than the other ; so that when you understand a certain type, you have the key that will unlock the door to the general character of every person belonging to that cast or type. In addition to this, there are certain principles which lie at the foundation of human nature, and the existence or manifestation of these principles will be perceptible, to a greater or less extent, in the formation of individual character. One is, that size and quality are a measure of power ; another, that no faculty or organ can display its full power until fully developed and properly exercised ; another, that coarseness or fineness, or in other words, the texture of the human body, is indicative of a like condition of the mind ; another, that form or shape, such as long, broad, sharp, round, etc., likewise accompanies special conditions of character.

These principles and these manifestations are the same throughout the entire human race ; so that, if we once understand them and carefully apply them, our deductions and conclusions will be correct in every instance.

## HOW TO READ CHARACTER.

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THERE are two methods or ways of reading character. One is by impressibility—inductive reasoning; the other, by comparison, aided by the perceptives. Some can read better by the first method, and others by the latter, and some by both, which is the best and most accurate plan.

I will first describe what conditions are necessary, and then how to apply them, in order to read persons by the first method, which I propose to name Impressibility.

The principal conditions requisite are two—a large amount of the organic quality, and very large human nature. To be a successful reader, it is absolutely necessary that you possess the faculty of human nature very large; and to be a gifted or remarkable reader, it is likewise necessary to be endowed with a very sensitive nature, which is imparted only by the organic quality. These two qualities combined will render a person extremely sensitive, susceptible and alive to all kinds of mental and nervous impressions and magnetic influences, whether external or internal.

By mental and nervous impressions, I do not mean ideas produced by the action of the mind, nor sensations produced by a disordered state of the nervous system; but rather the nature and qualities of the mind, which are more easily impressed upon a person having a nervous temperament, so that persons thus organized not only discern, but actually feel, the mental and physical qualities of the subjects before them.

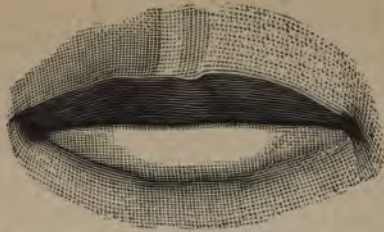
And here let me say that the ramifications of nerves which extend all over the human body, are acknowledged to be a continuation of the brain; therefore, if the mind acts upon the brain, it must also act upon the nervous system. But the mind cannot act

X upon the brain without a medium or connecting link, because the brain is material and the mind or spirit is not. Electricity is of so subtle and imponderable a nature that it occupies a place half way between mind and matter, partaking, in all probability, somewhat of the nature and qualities of both; therefore it readily becomes the medium, in man, through which the mind or soul is brought in contact with matter.

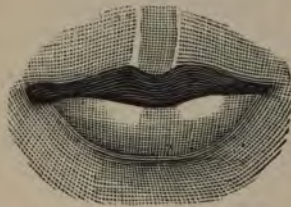
It is also an acknowledged fact that the body is constantly throwing off a nervous or magnetic fluid—a kind of human electricity, I suppose. How far this extends from the body of a person is not known, but it is to such a distance that when two persons approach each other their circles of electricity come in contact before they meet. This is what I mean by magnetic influence; so that when two persons of a sensitive nature are brought together, they immediately form or receive favorable or unfavorable impressions of each other, and, in many cases, will either like or dislike at first sight. Magnetism is defined to be that agent or force in nature which possesses the power of attraction; but, call it by whatever name you will, or define it in whatever terms you may, it is nothing more or less than electricity. There can be no attraction without two objects or two substances exactly the same in nature, but directly opposite in their qualities—the one to answer as positive, the other as negative.

Now, there are two kinds of electricity—the one positive and the other negative; or in other words, the one male, and the other female; and wherever there is positive and negative electricity, there will be attraction and unification. Two positives will not attract, neither will two negatives; two men will not attract each other, nor will two women. There must be male and female to form attraction.

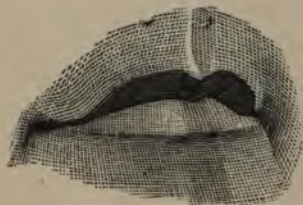
Wherever there is attraction or repulsion, the easier and quicker do we perceive the character of others, and form favorable or unfavorable opinions. I believe this is one reason, and probably the principal one, why men can read women, and women men, with



Common, vulgar, lack of refinement, and neither voluptuous nor affectionate.



Showing the under lip protruding beyond the upper. The fullness of the lower lip represents strong, active affections; but its protruding condition signifies a tendency in the disposition of such persons to draw others to them to cause them to succumb to their terms, desires and requirements; a kind of holding back on their part, keeping in reserve; though at the same time, aggressive in spirit.



Dissatisfaction; sour; over particular; more nice than wise. Poor Lips for kissing, and the form scarcely human.



greater ease and certainty than they can their own sex. In fact, *women* have a *peculiar gift*; they seem to have an inward monitor which enables them to jump at their conclusions of men's characters and intentions, especially in times of danger. Providence has probably given it to them (they being the weaker vessels) as a safeguard against evil; though it is a great pity Mother Eve did not make use of it to unravel the cunning devices of the enemy, Satan. And yet, when I reflect on it, I believe that Eve did read Satan to a certain extent, but, not knowing evil or its results, she made a great mistake—just such as we make nearly every day—that is, she didn't stick to her first impressions, which a person should always do, providing their ability to read character is well developed.

Having explained the conditions necessary to read character by impressibility, a few words will be sufficient to explain how to do it. In the first place, you must place yourself in a negative condition to the person you wish to read—that is, *allow* them to make impressions upon you by the way they look, act and speak; and do not do or say anything of yourself to interrupt, confuse or prevent them from revealing themselves as they naturally would. In the next place, be sure that the circumstances are favorable for them to make, and you to receive, correct impressions. Neither side should be placed at a disadvantage. For instance, if one or the other should be sick or out of temper, the impressions made on you may be wrong. You must endeavor to meet persons fairly and squarely, and look them calmly and directly in the face; observe every angle of the face you can—full face, three-quarter face, side face—at the same time studying the different expressions of the face; and let your impressions be formed from your very first interview.

Having taken general observations, do not be in too great a hurry to pronounce your verdict and pass judgment, but wait until the interview is over and the individual has left you. Then analyze your thoughts and feelings as they flashed across your mind while taking observations, and combine them with the impression *left upon you*, and you will form a correct estimate.

Should you, in time, become better acquainted with the person or persons, and different impressions are produced upon you, under no circumstances be governed by any other than your first impressions—providing, as I have previously stated, your talent for reading character is first-class ; if it is not, you must form your opinion gradually and cautiously.

The reason for adhering to first impressions is obvious. The oftener you meet, the more persons gain on your good will and friendship ; and what at first appears conspicuous, gradually lessens, and perhaps disappears. Social intercourse often covers up objectionable traits ; and, on the other hand, your acquaintance may, through some business transaction or family affair, create some unpleasant feeling that would lessen your appreciation, or cause you to change your mind in regard to good qualities. But if your talent for reading character is poor, then acquaintance *may* help you to arrive at a proper conclusion.

Do you ask me how you are to know whether you have first-class ability to read human nature ? I answer, there are only two ways that I know of. The first and best is to get a good phrenologist to tell you. The other way is, to form your opinion of a person, and then find out if you are correct, by making inquiries, watching his conduct and investigating his life and character in a general and constant manner till you are sure your knowledge is correct. Do this with a sufficient number of persons to make it a fair test, and if your first impressions harmonize invariably with what you know concerning them, you may conclude you have good talent for that purpose ; but if your impressions are different, in most cases, from what you afterwards discover to be the real nature, you must, of course, conclude your ability to read character is only average, or perhaps poor.

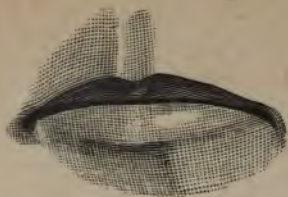
There is yet another reason why good readers of character should act upon their first impression. That is, because the nervous fluid which acts as a telegraphic messenger to the mind will conduct impressions correctly, whereas our judgment or ideas of a

person may be wrong. Then these impressions may never act upon us the second time in the same way as they do the first ; in fact, first sensations are always different from those that follow.

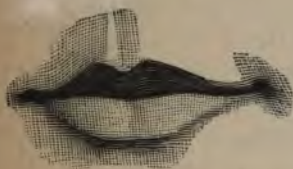
As I have mentioned on a preceding page, it is quite necessary, in reading a person, to study them from a side view of the face, as you are then enabled to observe traits of character you may not see in a front view.

If you take two photographs of a person, one full face, the other a side view, you will see how different the same individual looks in the two pictures ; though it does not follow that the picture that portrays him to the worst advantage represents objectionable traits of character, any more than the one which shows him to the best advantage exhibits the best traits of character. Such may be the case or it may not.

Form is the basis of beauty, and there is always a certain outline of the face which will make the face appear more beautiful than any other outline or position—a fact, by the way, which most photographers seem to know nothing about ; so that in getting the best outline of the face you get the best-looking portrait. But the object in studying the different angles of the human face, in the reading of character, is not to get the best-looking view, but to watch for and obtain the different expressions as they come and go, and to observe the flashing, darting, glancing and rapid movement of the eye, so that you see the emotions and almost read the very thoughts of an individual while he is in total ignorance of what you are trying to do. It is not well that the individual should know that you are trying to read him, because that would cause most persons to feel somewhat confused, and present unnatural expressions ; it would also put him on his guard, and so prevent you from correctly estimating, by presenting his best appearance. I remember a man whose general appearance was that of a plain, unassuming, honest and sanctimonious kind of individual, but whose hidden character did not appear till I observed the expression of his face and eye from a side view. It is not sufficient to study or observe



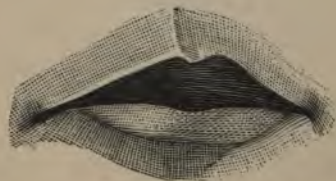
Sedate, serious turn of mind ; lack of mirthfulness ; deficient in character ;  
common, mean, with a little vanity ; sarcastic. ✓



Sportive, somewhat cynical, active ;  
affection denoted in the lower  
lip. Liable to be fast.



Immodest, indelicate, fond of a gay  
and fast life, luxurious living ;  
high glee.



Coarseness ; common mind ; the affections more passive than  
active ; given to sensual thoughts.

the face as a whole ; but you must scrutinize every feature, and even parts of a feature. If the nose, observe its length, breadth, prominence—whether concave or convex, sharp or blunt, turn up or turn down at the point ; if the mouth, its size, shape—whether straight or curved, open or compressed, thick lips or thin lips, a rosy, healthy color, or pale, scabby, blue-black, dried-up lips ; if it is the eye, notice the color, shape, size—whether projecting or sunken, brilliant or dull, fierce or mild, whether it looks you steadily in the face during conversation, or is restless, glancing in all directions if the chin, whether prominent or deficient, round or square, pointed or indented ; if the eye-brows, whether raised, or retiring from, or descending and projecting over the eye—whether they are covered with little or much hair, whether light or dark, whether they almost meet on the nose or are far apart.

In observing the outline of the face, notice whether it is round, oval, oblong or pyriform. Likewise, notice the color of the hair, its quality—whether straight or curly, soft or stiff, scanty or in abundance. Study the tone and modulation of the voice in speaking and singing. Observe the walk, positions in sitting and standing, mode of shaking hands, the attitude taken while so doing. The manner of laughing—style of dress, whether neat, tasty and clean, or slovenly, whether tightly buttoned up or loose and open. In fact, study a person from head to foot, in every conceivable manner you can think of.

When a person makes a remark, or acts in a manner not quite clear to your mind, ask yourself the question : Why did that person say and do thus ? And do not rest contented till you have found out, if possible ; for, in so doing, you will gain much knowledge in regard to the operations of the human mind as forming our every-day life and character, and you may likewise discover things you were not seeking to find out.

Study people in their public life, their social life, their private life, their domestic life, and in their business transactions ; then, putting all these together, draw your inference, but never decide on

the character of a man or woman from any one of these conditions in life, or you may form a one-sided and contracted idea of their real character. A man may be much censured and abused in public life, and adored in private; and thought little of, yea, even despised in social circles, but a recognized hero in public life or business circles.

Finally, do not judge of a person so much by his great acts as his little acts. Great acts may be performed for show, public approbation, a name, or some selfish purpose; but the little acts always reveal the true and inner character. People are also cautious, wide-awake and guarded in their conspicuous deeds; but in little things they are not, hence, they reveal their true nature without being aware of it. Especially is this the case with persons of large secretiveness; the more they try to evade and conceal their thoughts, motives and intentions, the more they show them to a close observer of little things. In fact, it is the act of trying to cover up, that exposes the very things they wish to hide.

### SIGNS OF CHARACTER.

It is not my intention, in this little work, to enter into an elaborate description of the signs of character. Most books on this subject are too extensive and complicated for the public to peruse. My aim is to awaken in the mind of the reader sufficient interest to study for him or herself, by mentioning in a brief manner, a few unmistakable signs:

A fine mind is always indicated by a fine organization. As well look for the sun to shine at night, as to see elegance, taste, refinement and delicacy of thought in one whose body is rough, coarse and common. The skin of such a person should be pure-looking, soft, even and of fine texture. The hair should likewise be very fine and soft. Mind molds and rules the body, and not the body the mind; therefore, if the mind is not finely organized, neither is the body. By fineness of mind I mean texture or quality. Every

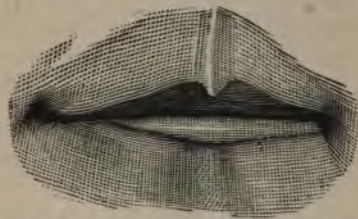
person knows the difference between fine and coarse cloth. The coarse cloth may be the most serviceable for every-day wear, but the fine will be the most valuable, and therefore the most prized and taken care of, and will be used only on extra occasions. So with a fine and coarse mind—the latter may be good and moral, and best adapted for the common duties of life, but the former will be contented only in the higher, loftier and purer pursuits and walks of life.

A clear-thinking mind is evinced by a dark, sallow complexion. Such persons are generally calm, cool and collected—are definite, precise, systematic and comprehensive in their views and manner of saying and doing things. They seldom get confused in their ideas, and express themselves clearly and positively. A harmonious character, or one that is evenly balanced in the moral, social, intellectual and executive faculties, is manifested, first, by a general fullness and uniform appearance of the head. The skull should present an even surface—no bumps, because they indicate that there is a deficiency of some other bumps (or more properly speaking, organs) near by, or else the other organs are too large, and there is an excess of some kind. A head that presents the appearance of hills and valleys will show inconsistencies and contradictions of character, liable to ups and downs in life. Not only should the head be even, but also equally developed and proportionate. It would be difficult to describe just what shape the head ought to be. A phrenological plaster-of-Paris head with all the organs marked on it will give you the best idea. The second sign is proportionate and beautifully or properly-formed features. If the nose is concave or convex, the mouth unpleasant to look at (having a peculiar or objectionable expression around the corners), the chin deficient, and the eyes fixed, staring or evasive, look out for some odd and mean trait of character.

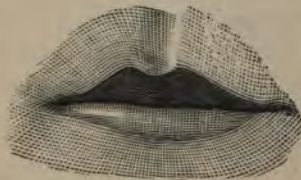
A mind that loves and appreciates that which is beautiful must have beautiful features, which consist in fine, delicate and harmonious combinations of form and attractive expres-



Ascerbity, moroseness; crusty, stringent, self-important; not easily imposed upon. Lack sociability and affection. Have much self-control, and not inclined to dissipation. Observe the Lips are thin and compressed.



Stiff, set, precise; considerable self-control, but not much affection. Observe the thinness of the lower lip, also a lack of curvature and fullness in the middle, so essential as the sign of an affectionate disposition.



The upper Lip projecting over the under Lip. Such mouths represent a disposition in their owners to impress themselves strongly upon others; are advancing in manner and behavior, and have generally considerable conceit, egotism, or vanity.



sion, manifested through its appropriate form. Form is the basis or frame-work of beauty; and two things or conditions are necessary to produce human beauty. First, the body, which is form; second, the soul or spirit, which gives expression through the form. These two qualities combined constitute what we term beauty. When I speak of beauty, I mean the highest type. In some persons we see an excess of mere physical beauty; in others, an excess of mental and moral beauty; and in a third class we see the physical and moral about equally combined. So there are many kinds and combinations of beauty, just as there are many kinds and combinations of colors. There are likewise many different tastes in regard to beauty. What one person admires another does not. So in regard to colors; some like red, some blue, some green, some violet, and so on. As a rule, people like colors according to their passions or sentiments, and they appreciate and are fascinated by that kind of beauty which is a reflex of their own mind or soul.

It is an old saying that beauty is only skin deep. I do not consider that true beauty in which the moral and social faculties do not lend their molding influence. Snakes have pretty skins, but we shudder at the very sight of them. A pretty face, therefore, that, on close inspection, reveals deceit, cunning, or any kind of wickedness, cannot be called beautiful. Addison has justly said that no woman can be handsome by the force of features alone, any more than she can be witty only by the help of speech. It is by the force of thought, that the expression of virtue or vice is written upon the countenance, and the features improved or degraded. Beauty of mind and beautiful features are therefore inseparably connected; for as a man thinketh so he will appear, and his face will be a mirror in which a skilled physiognomist can discern the ruling passions of the soul.

Beautiful eyes, having finely arched and dark eye-brows, are not common in men, and they indicate, in the man who is fortunate *enough to be so* divinely blest, a genuine, natural-born artist—one

who has the soul to appreciate that which is beautiful and lovely. In woman they denote a love and desire for pleasure, beauty, and the opposite sex, combined, very often, with a good deal of deviltry. The characteristics of this eye may likewise be found the same in both sexes. Wherever a lovely eye is seen—whether in man, woman or beast—there you will find some admirable trait of character; and wherever a mean-looking eye is to be seen, rest assured there is a mean disposition of some kind behind it.

A person with large, round, full and projecting eyes, that in appearance resemble those of an owl or a cat, has a disposition that is either timid, stupid, foolish, double-dealing or two-faced, and generally acts as though he were half-frightened, half-scared and afraid of you.

Excessive passion or abuse of the sexual organs, shows itself in and around the eyes—gives a sort of dull, heavy, striking and sometimes fascinating look.

Laxity of the passions causes the lips to separate, open, and imparts to the lower lip a drooping, hanging appearance; while self-control and stringency cause them to close and present a tight, compressed appearance. When both conditions are equal, that is, the passions strong, but under control, the lips will have a full, curving, but closed and natural appearance, neither open nor compressed.

Pain is objectionable, though not injurious; pleasure is agreeable, hence, the love of it, like money, knows no bounds, and has a tendency to lead one into excess. Therefore, those most fond of pleasure are in the greatest danger of being led astray and finally ruined.

There is great necessity of being guarded and cautious in reading persons from mere appearance, or their assumed, affected and dignified mode of conversation and actions. Persons that are reticent, reserved, evasive and mysterious in their ways of acting and general conduct, are subjects of suspicion, and to be mistrusted more than those who are just the opposite.

Although much has been done to enable us to perceive the character and disposition of the mind from external signs in the body, there is need of other discoveries. The same faculties manifest themselves in various ways in different persons. It is the education of the faculties, or lack of it, that makes up the diversity of their manifestations as much or more than the faculties themselves. Hence, the phrenologist, before he can be perfect, must discover a method by which he can determine or read in what manner and under what influence each faculty has been developed. I believe that these conditions, and the peculiar disposition of each person imparted by the animal propensities (or the organs lying at the base and interior of the brain), must be observed from the expression of the countenance.

Sharp, bony knuckles indicate persons that are fond of physical exercise, hence are good walkers and workers; but fleshy hands, that scarcely show any knuckles, belong to lazy persons, and if the flesh is soft and flabby, they are simply useless individuals to the world—almost too lazy to exist. They prefer to sit down and take things easy, or ride everywhere they want to go, and are perfectly contented in doing nothing, except to eat, drink, sleep and lay around the house.

The more people develop their selfish natures the more they cramp their souls and the smaller they become; on the same principle that women cramp their waists by tight lacing, injuring their health and spoiling the natural shape of their bodies. Thus selfishness injures the character of the soul and mars its facial expression, whereas generosity expands the soul and makes it beautiful.

A person of taste and refinement may be known by fine, soft and neat hair, while a dirty, slovenly person will have coarse hair and an untidy, slouchy appearance to the whole head. The fine hair of the rabbit in contrast to that of the hog will serve as an illustration.



ALLEN PINKERTON,

The great and perhaps foremost detective in the United States,  
also author of "The Expressman and the Detective."

He has a large amount of vitality, good perceptive, and very large secretiveness. He can smell a thief a mile off, and knows how and where to look for him. The width of the head indicates large executive ability, which, together with a strong constitution, gives him energy, and enables him to prosecute, follow up and accomplish whatever he undertakes.

Goethe says nothing is more significant of man's character than what he finds laughable, and I may add than the *kind* of laugh. Rowdies may be known by their laugh on the street as far as they can be heard. Wise men and fools don't laugh alike, nor do rough, ignorant people laugh the same as the refined and intelligent. There is the suppressed, secretive laugh in contrast to the loud and open. The giggling laugh, and the hearty, whole-souled laugh are easily distinguished and recognized by observation and attention. There are few things more depressing to the mind and injurious to the body than grief, fretting and turning one's self into a sort of living sepulchre ; or more healthful than hearty, whole-souled laughter and a cheerful, contented mind.

Sagacity is indicated by a short, round neck, which seems set in the shoulders, as Dr. Simms, the physiognomist, justly observes. Napoleon Bonaparte and D. L. Moody, the evangelist, are good illustrations.

All savage and destructive animals have heads formed on the broad and flat, or round principle, such as lions, tigers, leopards and rattlesnakes. All timid, docile and inoffensive animals have narrow heads between the ears, and are generally long-faced, like the horse, deer, hare and rabbit. So men, as a rule, with wide heads from ear to ear, have more force, management and executive ability than men with thin heads. If the head is very broad and deficient in moral and intellectual faculties, then the possessor of such a head may, on provocation, become rough and brutal in his treatment of animals or other persons. But when a wide head is well-balanced with the intellectual and moral organs, you have talent, worth and power combined. A person with such a head will try and develop, put into execution or carry out any new or general idea he may have—in other words, thoughts become actions. Hence, force, energy, policy, push, management and business ability or tact is generally found in such heads, though a man may have large energy, will power, enterprise, ambition and business ability where the head is long and of only average width, as also a man

with a wide head may be so constituted as to lack executive ability ; the reader must take observations in order to discriminate for himself.

Whenever a man aspires and claims to know or do something, or advocates any new truths or doctrines that are not fashionable or popular to the public mind, their prejudice will at once be aroused and they will denounce him as a quack or humbug. On the same principle, when an individual assumes to know more on a given subject, and attempts or offers to give instruction to a conceited person, he will turn up his nose, despise and reject not only the information, however valuable it may be, but also the individual, and most likely, if in his power, hold the person up to ridicule and scorn, or when the opportunity is afforded make all sorts of fun out of the subject and person. Such is generally the course of action pursued by people (of whom there are not a few) who are altogether too wise in their own conceit.

### EXPRESSION.

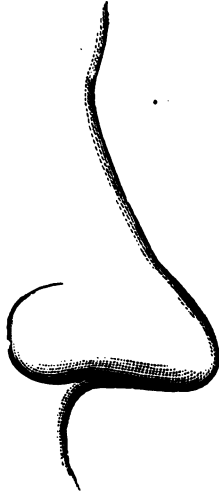
It is the exercise of the faculties that gives expression to the face ; and as no two persons have exactly a corresponding combination of faculties and temperaments, so there are no two persons possessing the same look, appearance or likeness. Each faculty stamps its own peculiar language upon the countenance. A dormant faculty makes little or no impression upon the face. It leaves a vacancy ; the language of that faculty is not there. Active benevolence gives a beaming, urbane look ; agreeableness imparts a winning, pleasing look ; amateness, a fascinating look, but if perverted, a lascivious, tempting and wicked look ; resistance and firmness, a set, stern look ; language, an expressive appearance around the eye ; ideality, a beautiful look ; self esteem, a dignified look ; causality, a thoughtful look—and so on. The larger and more active the faculty, the more marked will be its character upon the face. But it is the combination of all the faculties that gives the

identical, definite look to each individual. Hence, the secret of reading a person by the face is in the ability to discern, by mere expression, what faculties or qualities of mind are pictured on the countenance, and to discover whether they are used in a proper direction or in a perverted manner. We are attracted or repelled according to the language of the faculties we most admire ; and I suppose we like to see in others the same qualities of mind we possess ourselves. Is not this the theory and secret of love ?

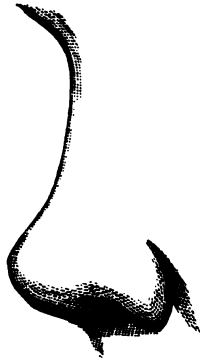
Perfection of character depends on the perfection and harmonious development of all the organs of the mind and body. They must all be of equal size and strength. The temperaments and the organic quality must also be equally combined.

The greater any given organ or faculty, the greater will be its power, its capacity of enjoyment, and the more will it require to receive satisfaction.

It is the organic quality that gives tone, grade and value to one's character, talents, feelings and thoughts. If that condition is large, the whole nature, physical and mental, is of a high type and standard ; but if deficient, then it is altogether low and common, and the mind is more of an animal and earthly nature, no matter what may be the size of the organs. The faculty of conscientiousness cannot be relied upon, as it may yield to the selfish propensities and animal desires. Mirthfulness, with such an organization, would manifest itself in foolish jesting, and, if destructiveness was also prominent, would delight in tormenting other persons or dumb animals, just for fun ; but in a higher nature, mirthfulness would be intelligent wit. Amativeness and conjugality, with a high and finely developed organism, would be pure, true, exalted and spiritual love ; but with the opposite condition, would be common, tending to a mere animal feeling, even if moral—and if not moral, would be low, base and degrading in their influence ; and so with all the faculties of the human mind. In observing character, therefore, the organic quality is the first thing to be observed, as that is



The peculiarity of this Nose is that it all seems to be crowded down to the point. It projects far out from the lip, but does not turn up or down. It is an uncommon Nose ; and after considerable study, I noticed and concluded that it belonged only to persons having a clear, natural insight into business affairs, being able to see what will pay, and to make it a success, imparting what I propose to call *business scent*, for such a man can smell business as easily as a dog can smell and trace his master.



Pert ; quick to feel, think and act. Easily offended over trivial things.  
Not much force of character.



the foundation upon which the whole man is built, and the key that unlocks the entire character.

The lines and expression around the mouth betray and reveal the state of the heart, as to whether it is good-natured, mean, sarcastic, sensual, refined, peaceful, happy, disappointed, sour, etc.

The finer the features, the smoother and more delicate the hair, the more so will be the condition of the mind and feelings. A rough face, a rough mind or character. One thing necessary in reading character is the ability to discern the size and relative proportions of all the faculties, and to tell the kind of feeling and talent different combinations of faculties will produce—just the same as an artist can tell what color a combination of other colors will produce, or the chemist what will be the effect of a mixture of different chemicals, or of the same colors and chemicals in different proportions.

In the mental process of reading a person, we first perceive the expression, and from that conceive the character. Perception arises from the action of the perceptive faculties, located immediately over the eyes and nose; conception, from the reflective faculties, located in the upper part of the forehead. In the central part of the forehead are located most of the literary faculties.

It is the largest and most predominating trait of character that gives to the eyes their peculiar look—that expressive cast, that which we most notice and are influenced by; hence, the expression of the eyes changes as fast as our thoughts change and the different faculties are brought into action. The eyes, therefore, become a mirror in which are pictured as they come and go all the thoughts, feelings, emotions and passions of the soul. How easy it is to see the presence of anger, joy, sadness! So, in like manner, if we study until we become familiar with the different kinds of expression, we can observe the language of every change and condition of the mind.

What a magnetic or fascinating appearance is imparted to the eye when lit up by active amenability, agreeableness and approbation! Secretiveness and mirthfulness are likewise conspicuously manifested in the eye.

Whatever persons notice most in others clearly indicates the ruling trait of character in themselves. If they notice dress in preference to anything else, then dress is their chief desire. If words and actions are criticised, then it is character and quality of mind that is predominant in the observer. Artists notice features, expressions and beauty; fashionable and amative persons notice the style and physique of individuals, and so on; each one trying to find in others what is a reflex of their own mind.

The face, as a whole, with its accompanying expression, reveals one's nature and animal propensities. It likewise shows whether the faculties are active or passive, while the head shows their size and proportion to each other. Every feature of the face has its appropriate manifestation. The forehead portrays the amount of intellect. The chin tells us how much virility, ardor, intensity and the *kind* of affectionate desire one possesses. The mouth shows how much affection one has—whether friendly, sociable, warm-hearted or the reverse. The nose represents the animal traits and propensities—those qualities of mind that make men bold, fearless, aggressive, far-seeing, defensive, determined and accumulative. But the eyes—those two magnetic stars—what do they mean? That is a question, reader, easier asked than answered. There seems to be a mystery about the eyes which has never yet been explained. What a depth of meaning, what a mine, what a store-house in which seem to be deposited things good and bad! How we anxiously look into them and try to discover what is behind! If we could only read the thoughts they convey! And what a mental effort we sometimes make to do so! But, after all, we have to give it up; they are too much like a policeman's lantern—the longer we look, the more blinded and confused we become. To see through a thing and discover what is behind, is not so easy as to get behind and see what is ahead.

Two things, however, are evident. First, all eyes are not alike; second, they do not affect us in the same manner nor exercise the same power over us, neither do any two individuals. I therefore

conclude that the eyes reveal (or are an index of) the kind, quality and nature of the mind, spirit and soul. These three words are sometimes used to express one and the same thing, yet each word has its peculiar, specific meaning.

Mind is used to designate the intellect, understanding—the mental process of thinking, willing and choosing ; also, inclination, desire, intent, purpose. Mind may likewise be termed the operation of the spirit upon the faculties, bringing them into activity.

The word spirit means life, ardor, vivacity ; great activity or peculiar characteristics of mind or temper ; disposition of mind, intellectual or moral state, cheerfulness, enterprise.

By soul, we mean any noble manifestation of the heart or moral nature ; the seat of life and action ; the rational, emotional and immortal part of man's nature. Of course, these definitions are intended to represent the spirit as connected with the body.

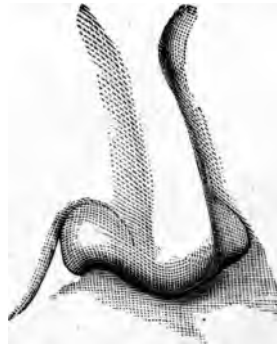
From the above definitions, I presume it will be clear to the reader what is meant by the mind, spirit, soul, or whatever you choose to name that part of man manifested in the eye. And here let me say that the quality or nature of the soul, as to whether it is pure and exalted, or gross and low, can be determined by the organic quality.

The eyes, therefore, express every emotion of the soul, the quality of the soul and its present moral condition. They seem to be the window through which every faculty peeps out. Eyes differ in color, form, size and rapidity of motion.

Black eyes are deep as the ocean, artful, crafty, treacherous—a smouldering fire that may burst into a full blaze at a moment's notice. They are generally retiring and reserved, and sometimes full of deviltry. The ways of a wicked person with black eyes are past finding out. So much for the bad qualities. The good qualities belonging to black or dark eyes are frankness, a confiding disposition, affection, plain-speaking, truthfulness and a good degree of power, determination and force of character. Many black eyes *are beautiful, magnetic* in their effect, and indicative of a true, noble



A well-formed Nose, indicating strength and development of character ; long-headed. Observe the sign of originality, as seen in the drooping septum. It renders a person rather odd, and unlike any one else in their way of saying and doing things. Are particularly interested in anything new — new theories, plans, sciences, etc. Quite reformatory in character.



The Jewish Nose ; commercial, trading, speculating ; love of money, property, etc. Slow to act, suspicious and reserved. Observe the width of the lower part of the Nose, where it joins the nostril.

character. But, reader, never trifle with such, nor play any mean tricks with them, or they may take fearful revenge ; you can go just so far, but no farther ; and once aroused they give no quarters and know no such thing as mercy. I remember a small, handsome-looking woman, with large, black eyes, who put on considerable style, and presented the appearance of a delicate, lady-like woman. Those black full-moons of hers had captivated four or five young men, to whom she had promised her hand in marriage. One of them didn't exactly like that kind of fun, and so followed her up, causing her to apprehend danger. While talking with her upon the subject, she declared if he came near her she would shoot him. I replied she certainly wouldn't have the courage to shoot a man, when she coolly walked over to her bureau and took out a pistol, remarking, in an emphatic manner, "Wouldn't I?" I concluded she would. Another black-eyed woman told me that if she ever found out her husband was not true to her, she would certainly shoot him.

Small, flat, light eyes are cunning, evasive, sly, manœuvering, deceitful ; apt to lie, cheat, and with acquisitiveness, steal. Their deceitfulness is different from that of black eyes. Light eyes resort to a good deal of device, contrivance and stratagem. They are full of tactics, policy and management, and can keep things to themselves, with little or no desire to impart them to others, unless it is something that weighs terribly upon the mind. Black eyes are not good at keeping secrets. They may, through conscientiousness or friendship, keep things committed to them as a secret trust ; but should enmity ever arise, they may betray you.

Light eyes would not speak a thing right out, but work to your disadvantage in an underhand way—at the same time pretending probably to be your friend, and make themselves quite agreeable ; but the black eye would come right out, declare war and open fire. Light-eyed enemies are snakes in the grass ; black-eyed ones will show their enmity, and fight in the open field, though they may have a very treacherous way of doing it—something like the Indian,

for instance. The fact that Indians fight behind trees as much as possible, or some other defensive place, is because that is their mode of life and warfare, and their only means of protection against a trained and armed military company. What I wish to impress upon the reader is, that they do not conceal their feelings, and pretend to be friendly when they are not. Light eyes conceal their character, their feelings, emotions, intentions and purposes, and, though they may hate and despise a person, will seldom manifest it unless in some manner compelled to do so. There are, however, many amiable, devoted women among this class ; as well as men—having strong, silent love, with tenderness and sympathy. The conditions peculiar to both kinds of eyes are all right if governed by the intellect and moral faculties ; but, when perverted, then look out for their evil manifestations, as already described.

The more round the eye, the easier will it receive impressions, observe and gather ideas ; and the sooner, also, will such impressions be lost or forgotten. The narrower the eye, the slower will it be in gathering facts, receiving ideas, or coming to a conclusion ; but its possessor will retain knowledge much longer after it is acquired, and such persons are slower but more deliberate in judgment. Small, especially in children, are dull and slow to learn ; while large are quick to perceive, full of life and vivacity. The brighter the eye, the more will the individual resemble his or her mother. Eyes that are slow to move, are slow in thought and act ; while eyes that move rapidly belong to minds that are wide-awake and quick as lightning.

The hair indicates fineness or coarseness of feeling, tone and strength of character, and the constitution, also the temperaments. Auburn hair denotes quick susceptibilities. Black hair is accompanied with the bilious temperament, which gives power, strength and endurance. Light hair means delicacy, fineness and lighter tone of character—almost the opposite of black hair. Red hair belongs to the sanguine temperament, gives intense feelings, fiery, ardent, hot-blooded and passionate. If curly, emotional

and impulsive. Straight hair denotes mildness or tameness of nature.

Red-haired persons should pursue out-door employment, as they need all the pure air they can get. Fine, light-haired persons can pursue any light or in-door business, and are not adapted for heavy work. Dark-haired persons can endure a considerable amount of labor of almost any kind. The coarser the hair, the more so the individual in thought, feeling and manner, and *vice versa*.

Men of properly-developed and prominent character are so marked in their appearance, that, once seen, they can be easily recognized anywhere; whereas common-place persons are more difficult to distinguish and remember.

He who does not vary the intonation of the voice in speaking lacks self-control.

Men cannot think and act rightly on any subject, or have clear and proper ideas, unless all their faculties are brought into active and equal use.

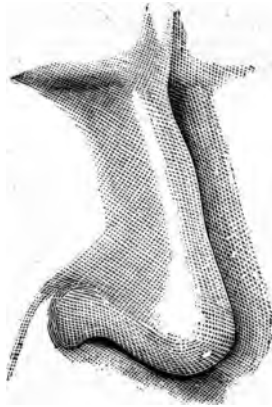
It is the mental, passional and emotional temperaments combined that give energy, go-aheadativeness, impulsiveness and intensity of feeling and action. They cause a person to throw the whole soul into whatever is to be done, especially in speaking, acting or writing.

A person with a healthy and equally-balanced condition of faculties and organs attracts (or causes people, things and circumstances to succumb or place themselves under his influence or at his command), without any special effort of his; while an individual having an organization which is the reverse, could not, with special effort, secure the same results and power.

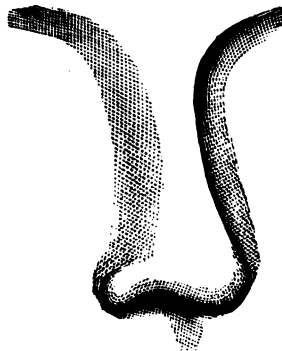
When the lips have a pure, fresh, cherry-red appearance, the blood is in the same condition, and the health good; but if they look dry, scabby, blue and sickly, the blood is in a very bad state.

Lips that are full and red, having a cushioned appearance, indicate a great amount of affection, fondness for caressing and kissing.

Lips that are thin and compressed are wanting in affection, and



The Roman Nose ; generalship, long-headed, far-seeing ; combative ; great force of mind ; argumentive, opposing, resisting, conquering and subduing. Observe the convex shape, which is always indicative of a combative spirit in some form.



The Celestial or Baby Nose ; mild, docile and amiable disposition ; likewise indicative of female character. The opposite of the Roman Nose. Observe its concave shape.



indicate their possessor to be cold-hearted, deficient in sociability, and stringent, but having much self-control.

Lips that are naturally open may mean laxity of the passions, or a desire to be praised, or both.

Be on your guard with the individual whose mouth has a disgusting appearance, a sarcastic expression, objectionable lines around it, or one corner drawn up or in more than the other, unless by injury.

A very large mouth denotes animalism, coarseness or vulgarity ; a straight mouth, a common or undeveloped character—nothing of the beautiful or artistic. Large mouths, however, are essential to good speakers, giving flexibility, so that they can express themselves easily.

A prominent, pointed chin signifies ardor, impulsiveness in regard to the affections. A deficient chin denotes a lack of virility.

A broad, full chin means strong, enduring, unchangeable affection ; while a narrow, pointed chin has much intensity, but less power and consistency.

Many persons think the nose of very little importance in reading character, but it is just the opposite. It represents masculine and feminine qualities more than any other feature—shows how much power and force of mind one has, and how much of the commercial, aggressive and martial spirit—shows whether one is long-headed enough to see into a mill-stone, or no farther than the point of his nose ; it shows whether the character is weak or strong, whether the disposition is of a turn-up or turn-down nature. If the nose is concave and turned up a little at the point, whenever such persons become offended (and such individuals take offense easily), they will manifest a sort of turn-up, go-off, get-away, leave-you-alone sort of spirit, and act as if they were afraid to have anything more to say or do with the offender. Certain animals will act in a similar way. Take pussy, for instance. Do something she does not like, and she goes off to another part of the room, and looks at you in a half-frightened, suspicious manner, as much as to say, You con-

temptible thing, what do you mean? and why did you do that? For the turn-up nose has likewise an inquisitive disposition; but pussy never seeks revenge by making any attack upon you at any future time, nor has she just the kind of nose I have been describing; nor do human beings with this kind of nose seek retaliation or revenge in the future—they are generally contented to leave one severely alone. But the convex nose, turning down at the point, in eagle fashion, is just the opposite. Do them an injury, or an imaginary evil, and they will wait for an opportunity to pounce upon you like an eagle upon its prey—not physically, perhaps; but in some manner they will take the advantage of you, it may be in a business transaction, or in the way of an injury to your character. The story of the tailor and the elephant somewhat illustrates this shade of character. A tailor was in the habit of tormenting an elephant by pricking him with his needle. The elephant did not resent it at the time, but went away to a pool of the dirtiest water he could find, and sucking up all he could carry in his proboscis, returned to the tailor, and gave him the benefit of a good ducking. While examining a person having a nose of this description, I remarked that, if a person took the advantage of him or did him an injury, he would try to get even with him sometime, if it was years afterwards. The subject replied that he would, if it was a hundred years afterwards. Such persons never forget an injury.

The convex nose also indicates combativeness—the opposing, resisting, fighting and energetic spirit.

When the central part of the nose, where it joins the face, is wide, it indicates a commercial spirit, love of money or property, and desire to accumulate. When narrow, it means deficiency in that respect.

Where the nostrils are wide open it is a sign of good breathing power; when narrow, a deficiency.

The manner of walking corresponds and harmonizes with the habits and disposition. A slouch and a sloven hang out their signs

as they walk. A man of ambition, energy and hope will walk rapidly, briskly, and take long steps.

The man who has much firmness and precision in his character will have just that kind of a walk.

Those who have an easy, graceful walk, will do things in like manner ; while those who seem to make an effort to walk, work and labor as if it were a task.

Beware of persons who, when viewed from behind, have a sort of mean, shuffling, secretive kind of walk. They move along as though they were afraid to use their legs.

Those who step heavily on the heel generally have much solidity and firmness of character. Those who walk tip-toe fashion have rooms to rent in the upper story.

Those who walk very lightly may have a light, mirthful, sentimental kind of character, or possess secretiveness or cautiousness, or all combined.

A person who is overflowing with conceit, egotism and vanity, will not only show it in the face and eyes, but in the dignified, self-complacent, pompous, I-don't-care kind of walk. The head will also be erect or slightly elevated. A man who is brim-full of business, walks in a hurried and somewhat excited manner ; while one who has made a fortune and retired, walks along cool, easy, leisurely and indifferent.

Large self-esteem and firmness will not only cause their possessor to walk erect and stand straight, but also to sit erect, scarcely bending the body in any position.

Sitting or lounging in a careless manner generally denotes deficient self-esteem.

Persons who have a restless, craving, passionate nature, are never contented unless witnessing or taking part in something exciting, such as gambling, horse-racing, or any of the sporting games, attending some sensational play or fashionable ball—will indulge in stimulants of some kind, such as wines, liquor and tobacco. A woman who chews gum and has little ambition for anything else

than to dress and attend fashionable, showy places of amusement, and visit drinking restaurants, has generally the same elements of character ; and if she conveniently could, would go anywhere and everywhere that a man does. The common habit of picking the teeth indicates a sort of craving, uneasy nature, one fond of some kind of excitement. The constant practice of many, in picking their teeth for half-an-hour after eating, and even between meals, and swallowing all the corrupt matter, is just about as dirty and irritating, a practice as picking one's nose. Tooth-picking, gum chewing, tobacco chewing, and even smoking, are all exciting and injurious habits. No one of them beautify or lend any charm to the face or character.

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